4: Pierson Z-4,5 (1935-1937) 1967
SOll Bahia Brazilians SOll

grew up during slavery, and no circumstance has subsequently arisen to change it. In the United States, on the other hand, the spread of contraceptive practices[15] and the increasing race consciousness of the Negro have led to a decided decrease in miscegenation. Traditional behavior in Bahia is, in this respect as in many others, well defined. The sanction of custom has become, as it always does eventually in any case, moral sanction.

Race mixture is further favored in Bahia today by the widespread custom of *mancebia*,[16] or those conjugal unions outside marriage in which there is some degree of permanency. In many cases the women involved are mulattoes, rarely blacks. The man agrees to pay for rent and food; the woman, to care for the house and children. The man may have, at the same time, a legal family, although informal unions are often entered into by young men previous to marriage.

Miscegenation is also favored in Bahia today by the prestige which ordinarily attaches to the so-called "whiter" child. Dark mothers who bear "whiter" children consider themselves especially favored and are so looked upon by their immediate associates. A black mother proudly showed her light child and said, "Estou limpando a minha raça" ("I am cleansing [i.e., I am 'whitening'] my race"). One also

[15] In Bahia there is not the fear of venereal disease common to this country. Its contraction is regarded by young men as an indication of sexual coming-of-age and perhaps enhances their prestige among their associates (cf. Freyre, *op. cit.*, pp. 49 ff.).

[16] This term is used only in more polite conversation. The woman involved is called *mancebo*, the verb is *mancebar*, and the participle *mancebado*. The popular expression, however, is *amasia*, or *amiga* (the feminine form of "friend"), or *amante*, or *comboso*, for the woman; the verb is *amasiar* or *amigar*, the participle *amasiado* or *amigado*.